

A
SERMON,
 PREACHED

AT
St. Patrick's Church,
DUBLIN,

On the 16th. of November, 1690.

BEING THE
 Day of Thanksgiving

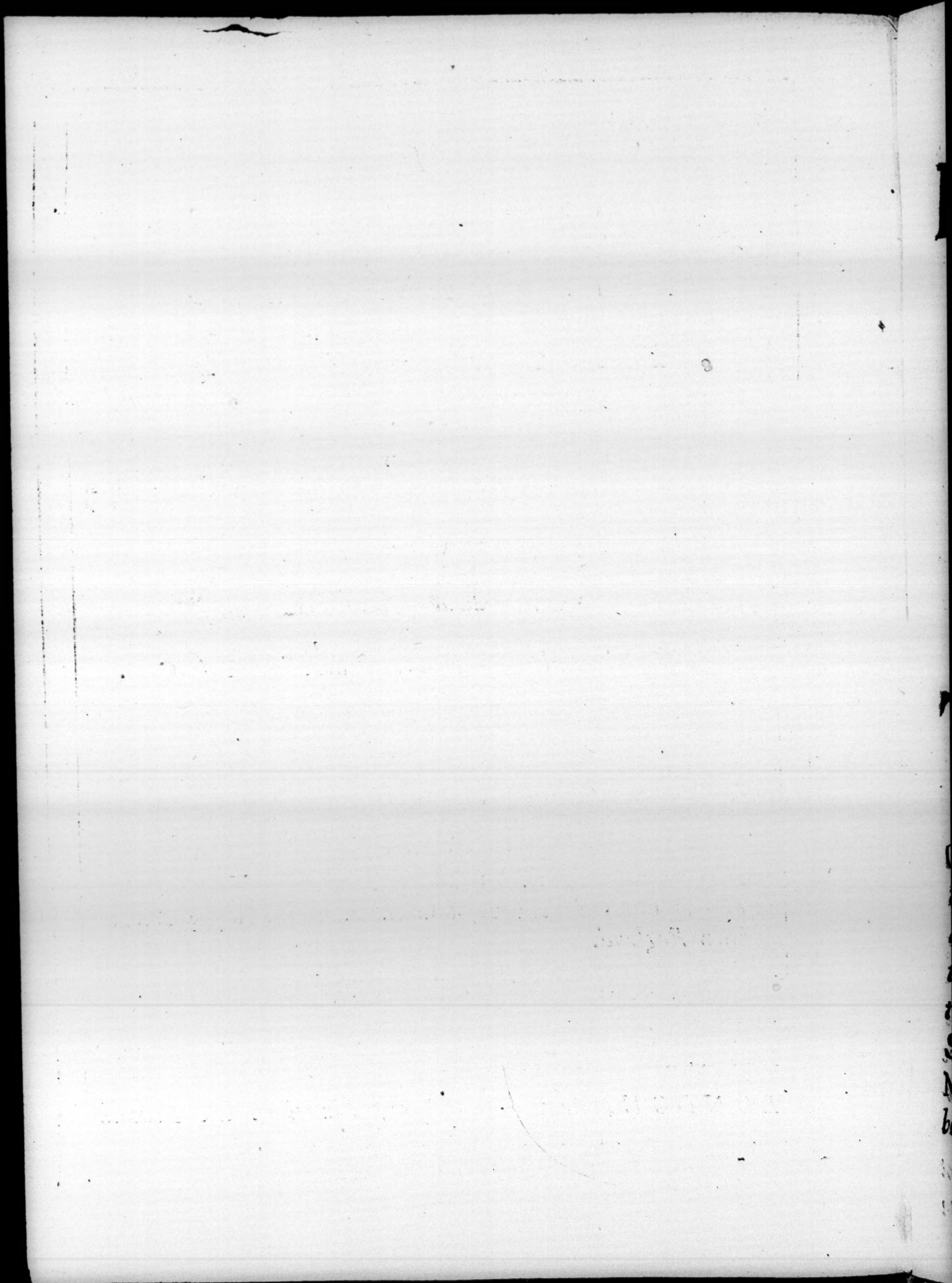
FOR THE

Preservation of His MAJESTIES Person, His good Success in our Deliverance, and his Safe and Happy Return into *England*.

Before the Right Honourable the Lords Justices of *Ireland*.

By WILLIAM KING D.D. Dean of St. Patrick's, Dublin.

LONDON, Printed for Robert Clavel at the Peacock
 in St. Paul's Church Yard, 1691.



To the Right Honourable,

Henry L^d. Sidney,
Viscount Sheppy :

A N D

Tho. Conningsby, Esq;
Lords Justices of IRELAND.

May it please your Lordships :

THis Sermon was at first Composed, and is now
Published with peculiar respect to their Majesties
Subjects in this Kingdom. Those in Eng-
land, who had the Advantage of Enquiry and
Correspondence, need not the Informations here offered. But
the Protestants of this Kingdom have been so long, and in-
dustriously kept in the Dark, and not suffered to look in-
to the Designs of those that had them in Subjection ; (fur-
ther than they felt the effects of them) that many may be
Strangers to the full extent of those Designs, and the
Miraculous steps of Providence by which they have
been Delivered from them.

The Epistle

I know much more might be said, and has been said on this Subject. But I have chosen those points that seemed to me most Proper for the Occasion: And I hope enow to satisfie us all of the great reason We have to Praise God for our wonderful Deliverance; which was the design of the Discourse.

Your Lordships can witness, what sense the Protestants of this City have of it; and for ought appears, the whole body of them through the Kingdom, are in their present Majesties Interest to a Man. Which could never have hap-
pened, If the Late Government had been in any measure Tolerable to them. And had others, instead of being at ease where they were at that time, Lived here, under the Government they fancied so Indulgent, I doubt not but they would have had the same sentiments with us, and been cured of their Folly.

Sr. Henry
Sidney Five
times Chief
Governor
between the
years 1557.
and 1578.
Adam Lof-
tus Arch-
bishop of
Dublin, 3.
times Lord
Justice be-
tween the
years 1582.
and 1600.

Your Lordships have come to the Government of this Kingdom in an ill, and Unsettled Posture of affairs: But you need look back only, to Presidents in each of your own Families, to Guide your Management with the happiest Success Your Ancestors Governed it, in times as difficult as the present; and had the Chiefest part in Reforming the Superstition and Barbarity of the Natives; and in settling Religion, on that happy Foot, on which it has since stood: But they, and all since have been forced to leave the Work imperfect: It Remains now, I hope, to be perfected by You.

Your Lordships may Reasonably conclude, That, it is not

DEDICATORY.

an easie undertaking to Civilize and Reform this Nation; since so great Persons were not able to perfect it: And yet that it is to be done, because they went so far in it. For want of a Vigorous Prosecution, it has been to do a-new, every forty years, hitherto; Your Lordships have the Experience of many such Periods to direct you how to do it effectually. We hope, and heartily Pray, That, it may now at last have its Accomplishment in Your Hands, under their Majesties Government; and that this may be one of the blessings of their Reign: Providence has given you an opportunity of making your Selves, and your Memory Grateful to Present and Future Ages, by becoming happy Instruments in it. That you may be such, I hope Your Lordships will believe, is, by none more Zealously desired, than by,

My LORDS,

Your Lordships most Humble

and Obliged Servant

WILLIAM KING.

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SERMON,

Preach'd on the 16th. of Novemb. 1690.

Psal. 107, 2d. and 3d. Verses, Old Translation.

Ver. 2. Let them give Thanks whom the Lord hath Redeemed, and Delivered from the hand of the Enemy.

Ver. 3. And gathered them out of the Lands ; from the East, and from the West ; from the North, and from the South.

Thanksgiving is all the *Tribute* we can pay to Heaven ; and 'tis so *easy* a *Return* for our *Beings*, and the *many Comforts* we receive from thence, that he is very *inexcusable*, and unworthy the *Mercies* he receives, who is backward in so *easy* an *Acknowledgment*: Hence the whole World has ever look'd on it, as the *securest* way for continuing their present, and procuring new *Blessings*, to own God to be the *Author* of them ; and to express their *Gratitude* in *Hymns* and *Sacrifices*, and in other *Acts of Devotion* and *Thanksgiving* : As appears not only

only from the People of God in the *Old Testament*, but likewise from the yet remaining *Devotions* of the *Ancient Heathen*.

This *Psalms* is a solemn Form, used by the *Jewish Church* on such occasions. 'Tis not material to explain to you the first occasion of its being made; it sufficiently appears from my Text (which is the Introduction to it,) that it was designed, as a *Solemn Return* of Praise to God, for Redeeming the *Israelites* from Captivity; for delivering them from their Enemies; and bringing them back to their own Country, whence they had been driven by *Violence* and *Oppression*, ver. 39, 40.

Now this is so exactly *Our Case*, and the design of our present Meeting; that I think there is no more incumbent on me, than to endeavour to beget in you a due sense of it, and to stir you up to an hearty acknowledgment of Gods present Mercys to us: And I promise my self some success in this Undertaking, and that the consideration of the following particulars will make the same impression on every body concerned, as they have done on me.

First, Therefore let us consider our *Deliverance*.

And Secondly, The *Returns* we are obliged to make for it.

In our *Deliverance* we ought to *Reflect*,

I. On the *depth* of the *Contrivance*, and *Design* against us, from which God has graciously been pleased at this time to deliver us.

II. On The *great Extent* of it. All Princes in *Europe*, especially such as profess the *Reformed Religion*, being struck at by it.

III. On the *Miraculous Concurrence* of *Providences* for our *Deliverance*, in breaking this *Design* so deeply laid, and *Vigorously Prosecuted*.

You all have suffered so much by this *Design*; and the Memory of your *Dangers* and *Deliverance* from it, is so fresh

fresh before you; that I need not trouble you with the Particulars of it: 'Twas in short, to destroy you and your Religion, and enslave all Europe under the Tyranny of the French King.

I. The *Depth* of this Design appears: 1st. *From the Length of Time, wherein it has been forming and carrying on.* Some, and not without Reason, date it from the very beginning of the *Reformation*; some from the *Restauration* of the *Royal Family*; and some from the *Pyrenean Peace*; but as it immediately concerns these Kingdoms, we can trace it by many Foot-steps from the Year 1670. since which time, not only we, but all Europe have Groaned under the Fatal Effects of it: As to this Kingdom of *Ireland*, we find a Scheme of it laid down at large, in a Paper formerly found in the Earl of *Tyrconnell's* House (then *Collonel Talbot*) Dated *July, 1671*. Supposed to be drawn up by his Brother *Peter Talbot*, then *Titular Archbishop of Dublin*, and accidentally dropt about that Time. Several Copies of which, have for many years, been in Protestants hands. In this Paper are Proposed the *Modelling* the *Army*; the admitting *Papists* into *Corporations*; the bringing them to serve in *Civil* and *Military Employments*; and the raising a *Vast Army* of them to be *Transported* into *England* on occasion.

One Particular in this Paper is Remarkable. 'Tis in these Words; "*The Toleration of the Roman Catholick Religion in England being granted; and the Insolency of the Hollanders taken down; a Confederacy with France, which can influence England, as Scotland can also, will together by God's Blessing, make His Majesties Monarchy absolute and real.*" Where we see that the Design was to make the King *absolute*: And the Means proposed; *Toleration of Popery*; a War with *Holland*, and a League with *France*; all which were at that time put in Practice, and have been prosecuted vigorously to this day.

But 2^{dly}. We shall better understand the *Depth* of this Design against us, if we reflect on the *Power, Policy, and Number* of the Persons engaged. The *Power and Money* of *France*; the *Cunning and Craft* of the *Jesuits*; the numerous and bigotted *Roman Clergy*; the *Wealth and Arms* of *England*, were all to be employed to our Ruin. The indigent and desperate *Papists* of *Ireland* were to be Armed, and let loose upon us; The common Enemy of Christians, the *Turk*, and *Ravaging Tartars* were called into Christendom, to promote this Design, and their destructive Methods of managing Wars by *universal Slaughters, Havock, and Burnings*, brought into Practice by the more *Unchristian French*: And to Crown their Design for the general Slavery and Desolation of *Europe*, Protestants were *cajoled, bribed* or *compelled* to fight against, persecute and devour *one another*. All which might be proved by undeniable Instances, if this Sermon were designed for a History.

But 3^{dly}. We may have a further *Idea* of the *Depth* of this Contrivance, from which God has hitherto delivered us, if we consider the Methods used for effecting it: Had it been hatched in Hell, it could not have been more a Mystery of Iniquity than it was; more Black and Villainous Means could not have been applied to bring it to perfection.

For 1st. We find *Wicked, and Treacherous Leagues* and Conspiracies entred into, in order to carry it on: One of which is more especially Notorious and Remarkable for its *Folly and Falshood*. A *League* so contrary to all *Sence*, as well as *Faith*, that the great Princes concerned in it, are yet ashamed to own it; a *League* so mischievous to *Europe* in general, and so destructive to *England* in particular, that it has brought them to the very Brink of Destruction: And it is only God's Miraculous Providence that could, or yet can preserve them; a *League* that broke the *Ballance* of *Europe*, so carefully preserved by our wise Fore-fathers; and by

by that means has *advanced* one, by *depressing* and *sinking* all the rest. This is that Fatal *Confederacy with France*, proposed in the forementioned Paper: These are the *Engagements of Friendship and Alliance*, which Monsieur D'Avaux, the French Ambassador, tells the *States of Holland*, in his Memorial of September the 9th. 1688. *The King his Master had with the King of Great Britain*; This is the secret Treaty Abbot Primi tells us, *his Britannick Majesty signed in the Year 1670, whereby he should have secured to him an absolute Authority over his Parliament, and the re-establishment of the Roman Catholick Religion in his three Kingdoms*; This is the *Alliance with France*, which Moloony the Popish Bishop of Kilaloo, in a Letter of his to Bishop Tyrell of March 8th. 1689. (the Original whereof was found amongst the Bishops Papers, and is ready to be produced) is so very angry that some *Trimmers* (as he calleth them) obliged King James to *disown*; and this is the very *Source and Fountain* of all the present Calamities of *Europe*, but more particularly of ours.

A second Method of carrying on of this Conspiracy to Ruin us, was, by *corrupting* Ministers, by granting *large Pensions*, and *multiplying* Bribes. I wish this means of promoting this wicked Design had stopped at Ministers, and that the honour of Princes had set them above the Suspicion of taking Bribes; for we are willing to think that it should be below the Majesty of a *Crowned Head* to turn *Pensioner*, or to sell his *Crown* or *People* for *Lewis d'Ors*.

A Third Means for carrying on this Contrivance against us, was *Murthering* and *Poysoning*: An Art too much practised of late in some Courts. And 'tis observable, that wherever the Life of a *Protestant*, stands between a *Papist* and an Inheritance, it is of no long continuance; nor doth any Prince begin to appear vigorous or terrible to *France*, but he is in danger to be taken off in the prime of his Age, and that

not without suspicion of Foul Play; witness Prince *Lewis* of *Brandenburgh*, and the Duke of *Lorrain*. There is much Gold in *France*, and there are every where wicked men ready to be bribed to do any thing; and 'tis not supposed of some that they scruple much to make the Experiment what it is able to do.

But 4thly. Where they could not *Murder Protestant* Princes, (it is hard to say where they have not attempted it) they endeavour to defeat them of their *Succession*. We all are satisfied that *this* was the only *Womb*, that conceived a *Prince of Wales* for us, and gave him a Birth. There was an Attempt of the same kind, in the days of *Queen Mary*, which did not succeed to their mind, but *Time* and *Experience* make men wiser: Hence it is, that the Contrivance that proved *abortive then*, did with *us* come to *Perfection*; but in such a manner, that at the same rate (if allowed) we might be sure never to fail of an Heir, to defeat a *Protestant Successor*.

A 5th. Means of promoting this Design, was, by calling the *Turk* into *Europe*, and by supporting that common Enemy of *Christianity*, to the Ruine of those that profess the Holy Name of *Christ*. And the *French* King, that he might embroil Christendom by *Sea*, as well as by *Land*, has made his *Pride* stoop to his Interest, and condescended to buy a Peace with the *Algerines*: Covenanteeing with them, to assist them in their Piracies, and their Enslaving Christians. A *Man* and his *Designs* are known by his *Friends* and *Confederates*: Now the *French* King's Allies are, the *Banditi* of *Italy*, the *Pirates* of *Algiers*, the *Turks* and *Tartars* of *Asia*, and the *Tories* of *Ireland*: What a Mercy of God is it, to give us a Deliverance from the Conspiracy and Designs of such Monsters.

The *depth* of this design appears from a sixth Method used to Effect it, and that was, to stir up and Animate one party of

of *Protestants* to *Bite* and *Devour* another. 'Tis not bare difference of Opinion that makes Men of different Sects, so strange and Unsociable to one Another, as we commonly observe them to be; but their strangeness, and Enmity proceeds either from Interest, or from some Peculiar Principle that Obliges them to Persecute, and destroy all that differ from them, tho in a trifle: Where neither of these Happen, or where Men of different Opinions are not Encouraged, or suffered to hurt one another, we see they live very easily, and lovingly together: Of which *Holland* is an undeniable instance: And likewise *this* City under our Late Common sufferings; in which the Generality of *Protestants*, notwithstanding their Difference in Judgment, lived with much Mutual Confidence and friendship. But it is a Principle of the *Roman* Church, that every Prince within his own Dominions, is Obligated to Extirpate, and destroy all *Hereticks*: And that under no less a Penalty then *Deposition*. This is Required of Princes by the Councils of *Lateran* and *Constance*, and all *Popish* States, and Princes have been so True to it in their Practice, that I do not remember that there has been, nor believe that there is at this present, any Prince or State of that perswasion, who doth Tolerate any Religion besides their own, in their Country, where they are able to suppress it with safety to themselves: And they have generally been so eager upon it, that many have attempted it to their own destruction. No wonder therefore if their Persons, and Religion be very Odious to Men of different perswasions; since Every body Naturally hates one that is always ready to do him a Mischief. But I wish that they had kept this Principle to themselves, and not industriously sowed it amongst *Protestants*, among whom they first, by their Emissaries sow False Doctrines, and raise Schisms; and then set up others to Persecute, and Destroy those whom they themselves have seduced. And when they have prevailed with one party to *Bate*, *Worry*, and *Exasperate* another to the Height, they

they then take them off for a time, put the *Rods* and *Axes* into the Hands of the *Oppressed*, and whilst they yet smart under their sufferings, they stir them up, and Encourage them to Revenge themselves on their Persecutors. By which arts they make the breach irreconcilable, and the difference, tho inconsiderable in it self, to become the ground of an Eternal Schism and Feud, between the Parties whom they have thus Dashed against one another.

We all know that these were the Methods used to set us together by the Ears, ever since the Reformation; and in the *Two last Reigns* 'twas particularly observable, that, *Tolerance* and *Persecution*, succeeded one another by turns; and were timed just as they served most effectually to set People a Madding against one another. One day the *Laws* must all be put in *Execution*, and none must be a Favourite, that would not be forward to *Execute* them; the next day the persecution must not only be stopped, but the instruments of it exposed to the revenge of those they had exasperated, and forced to take their turn in suffering, by the *Actions*, and *Law suits* of such as they had wronged. Thus the common Conspirators against our *Peace*, *Liberty*, and *Religion*, blew the Coals, and kindled a flame amongst us, that was like to devour us all: And 'tis Gods Great Mercy that we have escaped it. These are a few of those considerations which might be offered to shew the *Depth* of this design, from which our good God has Graciously *Redeemed* us.

II. But I haste to the second Head of my Discourse, whence we may have occasion to magnifie Gods goodness in our *Deliverance*: And that is from the *Extent* of the design against us, which was equal to its *Depth*; it being of a Vast and Comprehensive Nature.

The true and great design was to satisfy the Ambition

tion of the King of *France*, by advancing him to the *Universal Monarchy* of the *West* : *England* might be cullied, and wheedled with the imaginary pleasure of *Mastering* his *Parliament* ; of getting his *will of his People*, and settling *Popery* : *Holland* with the hopes of gain and free Trade : The *Pope*, and *Emperor*, with the specious pretence of re-establishing the Catholick Religion ; but the true and bottom design was to enslave *Europe* ; and to make the *French* King as great, and as pernicious to the *Western* Princes and States, as the *Turk* has been to the *Eastern*. And *they* did not miss the matter, *who* in the Emblem represented these two as sawing the Globe a funder, whilst the King of *England's* part was to pour in oyl, to make the work more easie for them : A thing so destructive to the true interest of his Crown, that it is a miracle how he could be prevailed on to accept of the employment ; much more how he should be able, to prevail with his Subjects to assist him in it. Whatever be pretended of the *Stubborness* or *Ungovernableness* of the People of these Nations, it certainly argued a very *Passive* and *Submissive* temper in them, to give Money so *Liberally*, and to Fight so *Fiercely* as they did, to destroy themselves and their fellow *Protestants* ; to make sport for their common Adversaries, and serve the interests of their most *Inveterate*, and most *Dangerous* Enemy, the *French* King.

Secondly the design was *Universal*, and aimed at the destruction and enslaving all the Kingdoms and States of *Europe* : No distinction of *Protestant* or *Papist*, *Enemy* or *Ally* : *All* were equally devoted to destruction in it.

The Duke of *Lorrain* was actually turned out of his Dukedom ; The Prince of *Orange* (his present Majesty) was deprived of his Principality of *Orange* ; the Empire was partly to be given up to the *Turk*, and the remaining Princes were to apply themselves to *France* for Protection

tection; and to chuse his Son King of the *Romans*; the Dukedom of *Savoy* was to be brought in, under the notion of *Pupillage*; the Princes of *Italy* were *Frightned*, *Bought*, or *Wheedled* out of their strong Holds; and the *Keys* of their Country (such were *Cassal*, and *Guastale*,) put into *French* hands; *Sicily* was perswaded to *Rebel*, and Solicited to serve the *Spaniard*, as they had done the *French* before in the Famous *Vespers*; *Genoa* was to be Bombed; *England* bought, and *Holland* drowned; *Spain* had a Barren Queen (designedly made so (as many believe) put upon him that his Crown might fall to *France* by Succession; the *Northern* Kingdoms, whose cold and distance secured them from immediate attempts, were yet taken off from assisting their Neighbours, and *Bought* into something *Worse* than a *Neutrality*. The great Contrivers and Managers of these, were the *French* King, the Great *Turk*, and I need not name the *Third* in *Triumvirate*. 'Tis too much that we groan yet under the mischievous effects of their Conspiracy; which has been no less Pernicious to all *Europe*, than that of *Anthony*, *Lepidus*, and *Augustus* was to the *Roman* Common-Wealth. There is no doubt but all these have been *Designed*, *Attempted*, and almost *brought* to *Perfection* within these 20 years by strength of this Confederacy: And there is not one Prince or State in all *Europe*, that has not been concerned in the fatal effects thereof.

But 3dly. This design was levelled more immediately at the destruction of the *Protestants* of *Europe*. The *Extirpation* of the *Pestilent Northern Heresie* has been long known to be the Principle Article in it, and was probably the pretence and bait, that induced his *late Majesty* to espouse it. He was not fonder of being *obeyed without reserve*, then of *Propogating his Religion*; and perhaps, he chiefly desired an *absolute Authority* over his Subjects, that

that he might compel them to come into the *Bosom* of *his Church*. What business had he with a standing Army, or numerous Troops of Dragoons, but to employ them as Missionaries to convert his Heretical Subjects? The Example of *France* had taught him their use; and that *Dragooning* was a much more effectual way to *Reconcile* men than *Sermons*, or *Arguments*. In short, by this Conspiracy, the *Protestants* of *France* are already destroyed; those of *Savoy* turned out of their Country; those of *Holland* have been invaded, & forced to cover themselves with their Waters; And as for us in *Ireland*, I need not tell you how we have been used: The least Hint is sufficient to refresh your Memories; and the Danger we have escaped, is yet so near, that it supercedes all Necessity of a Description. It has been said of some, that when they have been shewed the *next Morning*, the danger they escaped *in the Night*, they have dyed with Apprehension. I am sure no Precipice can have a more dreadful Prospect to those that have escap'd it, than our Danger ought to have, and will have to all that duly consider, and look back on it. But God has *Redeemed*, and *Saved* us out of our *Enemies* hands; He has brought us back into our own Land; and we are now before him this Day, to Magnifie him for our Deliverance. Let us therefore join in that which is the *Chorus* of this Psalm, *O that Men would praise the Lord for his Goodness, and declare the Wonders he doth for the Children of Men.*

But 4thly. This Conspiracy had a peculiar Respect to the *Free States* of *Europe*. 'Twas about the Time of the entring into this League, that famous Saying was applyed to *Holland*, *Delenda est Carthago*. It was pretended to be of ill consequence to Princes and Crowned Heads, to let a Common Wealth be their Neighbour; lest the sight and example of Liberty, might influence their People; they combined therefore to destroy them, that the Slaves of *France* might not

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understand,

understand, that there was a Milder Government in the World, than the Tyranny of their Master. If his Present Majesty could have been prevailed on, to come into the Confederacy, he needed not have ventured his Life to rescue *England*, and merited a Crown by such hazardous Undertakings. He might have been a KING out of hand, in his own Country, and secured of his Succession to the *English* Throne; but he scorned Crowns of *Lewis's* giving; much more one, that he could not take without injuring his Country; the *Liberty* of which is due to his *Ancestors*, and the Preservation of it to *Himself*. But when they could not corrupt, they resolved to destroy him; and that more particularly, because they look'd on him, as the *Patron* and *Defender* of the *Liberty* of *Europe*; to which they on all occasions declared their Enmity. 'Tis not imaginable, with what Passion and Zeal their whole Party *here*, used to enlarge on the praises of an *Absolute* Government; how impatient they were to hear any one name to them, the *Laws*, the *Liberty* of the *Subjects*, or a *Common-Wealth*. No, the *Kings Will* was the *only Law* they could endure to hear of; and they mightily admired, and praised the *submissive* Temper of the *Mahometans*, that counted themselves happy to be under a Power, which when it pleased, might present them with a *Bow-string*. They did not mince the Matter, but openly professed, that they designed to free the King from the *Chains* of the *Laws*, and the *Pupillage* of *Parliaments*: Or as the *Irish* Proposals, I mentioned before, word it, *make his Monarchy absolute and real*. The very Terms of the League according to Abbot *Primi*, were to *secure* to the King *an absolute Authority over his Parliament, and the Re-establishment of the Roman Catholick Religion in the Three Kingdoms of England, Scotland, and Ireland*.

But 5thly. This Confederacy, or rather Conspiracy, had a peculiar Relation to *Ireland*. The great Body, and Magazine

zine of Men, whose hands were to perform this Work in these Kingdoms, were to be raised out of *Ireland*; the *Irish Proposals*, I have so often mentioned, promise 150000, part of them were to be the Kings *immediate Guards*; part of them the *standing Army* of *England*; and all of them the *Instruments* of our *slavery*. In order to make them considerable, and to hire them to do their Work cheerfully, *Ireland* was to be separated from the Crown of *England*, and made independent on it; The *English* Interest in it was to be destroyed, and the *Protestants*, under the Notion of *Whiggs*, *Fanaticks*, *Cromwelians*, rooted out of it. How near these things were to taking effect, you can all witness. They were not only designed and attempted, but actually, for the most part, executed upon us; our *Estates* were taken away, and this Kingdom cut off from *England*, by Acts past in their late pretended *P A R L I A M E N T*; our Houses were filled with Souldiers and Dragoons, our Churches possessed by *Romish* Priests, our Persons shut up in Prisons, and our Religious Assemblies interdicted. Our *Friends* and *Relations*, our *Nobility*, *Gentry*, and *Clergy*, driven for the most part, out of the Kingdom; attainted for Life and Estates; and an Army ready to be transported into *England*, if God had not put a stop to their *Designs*, and confounded their *Devices*. 'Tis by his Mercy we are *Redeemed from the Lands, from the North and from the South*, and therefore let us give *Thanks* unto him, and *Praise* him.

You see then the *Extent* of this Design, that it took in all the Princes and States of *Europe*; that it struck at our *Estates*, our *Liberty*, our *Lives*, and above all, at our *Religion*; that it was carried on by many and powerful hands, and by the most secret and efficacious Methods, and who else could defeat such a Contrivance, or put a stop to it, but the same God that *bounds the Sea with a Heap of Dust*, and says to the *Waves therereof, hither shall you come and no further?*

III. Which is a proper Introduction to my third Head; *The miraculous concurrence of Providences for our Deliverance; in breaking this Design so deeply laid, and vigorously prosecuted.* These were so many, and so remarkable, that I doubt whether ever any Revolution was accompanied with a Chain of such strange and unaccountable Accidents. I shall mention only a few, that every body must have observed, and leave you to judge, whether the Finger of God must not be acknowledged in them.

First therefore, It was strangely unaccountable that the *Pope*, who seemed to have a great Stake and Interest in this Design, and as one would imagine, was most deeply concerned in the Success of it, should upon a trifle, break with the *French King*, and not only desert his party, but most cordially espouse the opposite side: And that the King of *France*, who never before struck at any thing when *Interest* was in the case, upon the Worlds counting it base or wicked; should refuse his Ghostly Father common Justice in Matters of so little moment, as the *Regale* and *Franchises*. It is plain, that the *Pope* has right on his side on both these, and that the *French King* was not much concerned, either in Profit or Honor to Defend them: The *Regale* being a new Usurpation, and the *Franchises* an ancient Neusance: Yet so obstinate have both sides proved in the Contest, that we hope 'tis become irreconcilable. Now if this had not happened, the Counter-League of the Princes of *Europe* to the *French Conspiracy*, could hardly have been entred into, or continued. Tis this, takes off the Odium from the *Emperor* and King of *Spain*, of assisting His present Majesty to Redeem *England*, and deprives the *French King* of the Advantages he proposed to himself, by declaring this a *War of Religion*: It being ridiculous to pretend a *Holy War* against the *Father* and *Head* of his Church. This aversion of the *Pope* to the *French* designs is, an obstacle in the way,

way, that neither *Lewis* nor *James*, can yet get over, tho' the one begs hard, and the other Offers fair to Remove it: Having profered the *Pope* all that he desired at first, and to Oblige the *French* Clergy to own his *Infallibility* into the Bargain.

Thus God shews that the *Hearts of Kings are in his Hands*; that he can make them *stoop*, and do *mean* things, when it will do them no good; and *obstinate*, when *yielding* would be serviceable to them. It cannot but be esteemed a further Providence, that two *Popes* should succeed one another of the same Humour, (which is not Common) and should persevere in the same enmity to *France*.

But 2dly. It must be owned as a *signal* piece of *Providence* in God, to have raised up a Man endued with the *Courage*, *Closeness*, and *Activity* of his *present Majesty*: Who durst attempt so strange and (in humane probability) such an impractical thing as our *Deliverance*. 'Tis a Rare thing in the World, that one Man should have the *Dexterity* to *Engage*, and the *Wisdom* to *Manage* so many *Different* Interest into a *Confederacy*, and Argues a Particular *Providence*.

3. It was another piece of *Divine Ordering*, that his Majesty should be so Particularly Interessed, and Engaged to Undertake this Work before it was too Late, and our Destruction Unavoidable. If we had gone on a few years in the course, in which we were, in all probability our Condition would have become altogether Desperate. But the Eagerness of the Conspirators to Cut off their present Majesties, from all hopes of Succession to the Crown, made them introduce a Prince of *Wales*, two or three years sooner than they were ready for him. They knew very well when *he* appeared, the Persons *Concerned* would be provoked to the height; and that *then*, if ever, their *Present Majesties* must appear for *their Right*, and the *Kingdom*, for *their Deliverance*; against which They were not as yet prepared: For
they

they had not yet sufficiently *Trained* the *Irish*, nor filled the Army in *England* with *Papists*; for want of which they were not Able to make any Resistance against the Prince of *Orange*: Having awakened him, before they were prepared for him, and Necessitated him to make his Descent into *England*, whilst the Arms were still for the most part in the *Protestants* Hands, and the *Papists* in no Capacity to Awe them.

4thly. The very *Pretended Birth* of the Prince of *Wales* was so ill Managed, that it was not so much as a *well Contrived* Cheat. The very *Papists* Complained of it, and that publickly in print. There was published here, (amongst many others under the Late Government,) a Virulent Paper against His Present Majesty, Entitled *Englands Crisis, Or the World well Amended*. To give it the greater Credit the Author pretends to be a *Protestant*, and the Evidence of Truth forced from him this following passage. *One Reason of his* (the Prince of *Orange's*) *Expedition had at least a shew of Justice in the Quarrel; I mean the business of the Prince of Wales, which I cannot but confess, some People Managed, as if they designed either that we should not believe at all, or if we did, our belief should be as implicit as to Successions, and Inheritances here, as that of the Romanist is in his Expectation of Inheriting the Kingdom of Heaven hereafter*. This it is True, they imputed to the Treachery of Counsellors and Managers: But when their Zealots writ, and King *James* Permitted such Accounts of that matter to be published; 'tis a Sign the business needed an Apology: And that by God's just Judgment on them, their usual Dexterity Failed them in it.

5thly. It was a *Peculiar Providence* in this Affair, that King *James* did not Adhere *Determinately* to any *Councils* or *Counsellors*; but did things Irresolutely, and by Halves. I find *Papists* in their Letters to him Complaining of this, and Cautioning

tioning him against it. One intreats him for *Gods sake not to Listen to Trimming Councillors, whose Aversion to his Religion, and Cunning Design of spinning out his Life with their Pian Piano, put them upon Urging to him, that great Alterations are Dangerous, when carried otherwise than by slow and imperceptible degrees.* The same tells him, that *nothing causes Irresolution more than a Medley of Counsellors of a Different Religion from their Prince.* Yet King James could never free himself from this *Medley*: And that is the Reason, that his Actions were never of a Piece; and that he Commonly spoiled his business by doing *too much, and yet too little.* Thus he ought either not to have brought any *Irish or French* into his Army, or made the whole intirely *Papists*; he ought either to have accepted the *French King's* Assistance and Fleet without Reserve, or else broken with him altogether, and declared against him: But by hanging between both he lost the Affections of his own Subjects, which might have supported him; and the benefit of Foreign Assistance. His *doing and undoing* things had the same effect; In which, and many other particulars, his not sticking intirely to one Sort of Councillors, was to us a great *Providence.*

I must Reckon it as a Sixth, that the States of *Holland* should without Scruple, trust their *All* into His Majesties Hand; and be Content to Run his Fortune: Which they plainly did in his Expedition. We all know that the United *Netherlands* are a *Free People*, most Jealous of their *Liberty*, and who have done, and suffered more to maintain it, than perhaps any Nation in the World. And as they are Jealous of their Liberty, so they are *Close and Wary*, and not apt to venture too much at one stake. Now that such a People should Commit the Absolute Disposal of their *Navy, their Armys, and their Money, the very Sinews of their State* to one Man, and Venture all in the same bottom with him, was an *Unbounded Trust and Kindness*, as his Majesty himself is said

said to have expressed it to them. They trusted not only *Him*, but the *Winds* and *Seas* for his sake: And tho they had such intire Confidence in his Conduct and Faith, as not to ask him what he Designed, yet the Hazard of a Winter Voyage, where the whole of their State was as once exposed to the Mercy of a Tempest, was sufficient to have stumbled them, had not the same God that *inclined the Hearts of Israel as of one Man towards David*, Knit their Hearts to *him*, and made them tender of *his Life and Person*, where they without Hesitation Ventured their State.

7thly. It must be Owned as an Effect of the same *Providence*, that King *James's Court & Ministers* was *so blinded*, that they could not see into his Present Majesties Designs: And *so secure*, that they would not give credit to the many advices given them of these Preparations: Of which we can give no other account than that of *Job. Chap. 5. 13. He taketh the wise in their own craftiness, and the Council of the forward is carried headlong; They meet with darkness in the day, and Grope in the Noon-day, as in the Night.*

8thly. I shall only Mention King *James's Deserting* his Army in *England*, on which if he had Absolutely cast Himself, and Depended on their Fidelity, it is certain, by what has happened since, that a great part of them would have stood by him. There were enow to make a Vigorous Opposition, who were willing to Run his Fortune, if God had not Enfeebled their Courage, and put fear in their Hearts. It was this opened the way to one of the greatest Revolutions that ever Happened in that Kingdom, almost without a Drop of Blood. Which must be Owned as a Singular *Providence*.

9thly. It was an over-Reaching Act of *Providence*, to make that the *Key* to Open a way for our Settlement, which was projected by our Enemies, as the certain means to Embroil us for ever. I suppose no body doubts, but those who Advised

vifed King *James* to *Desert* the Kingdom, believed that we could never come to a Settlement without him; & yet the Event proved directly contrary to their Expectation: For his prefence in all probability had been fuch a Rub to our Settlement, that it had not been eafie to get over it. It was indeed ftrange we fhould come to a Refolution fo foon, efpecially where the Weight of the Matter was fo great, and the Opinions of Men fo divided, that in the near equality of Voices, the Wifeft could not forefee how it would end, till Heaven it felf determined it. For what elfe could have brought fuch different Interests, and Judgments, to acquiefce in the Conclusion.

Neither in the 10th. Place muft we imagine that *that* ftrange and abfurd Divifion of *Proteftants* in *England*, into *Jacobites* and *Williamites*, happened without a *Providence*. Whatever Senfe fome may have of it in other refpects, we of this Kingdom, muft own it as a great and fignal Mercy. King *James* and his Adherents here, reckoned upon a ftrong and numerous Party in *England*; and were afraid, if they had utterly destroyed *us*, that they fhould have loft *them*; and therefore in many cafes were oblig'd to bear an eafier hand towards *us*, than otherwife they would have done. And whatever favour or forbearance we received from them, it was intirely due to this Confideration. This was the Ufe God made of this Faction, and now it has ferved his Purpofe, I hope he will extinguifh it.

11thly. God in his *Providence* fo ordered it, that King *James* found an unexpected Diversion in *Ireland*, that employed all his Forces till things were fettled in *England*; and till his prefent Majesty had leifure to break the Enemies Power in *Scotland*; and prepare for the Conqueft of *Ireland*. Had King *James* on his Landing in *Ireland*, found no Oppofition in it, but been intirely at Liberty to joyn his Forces with that Party that appeared for him in our neighbouring

D Kingdom,

Kingdom, every one is sensible, how fatal the event might have proved : Not only to *England*, but also to the Liberty of all *Europe*. But it pleased God to find him work here by an unexpected Opposition, which not only *employed*, but *ruined* his best Men ; and lost him such an Opportunity, as never could again be expected. If we consider the *Places* and *Persons* that made this Opposition, it is a Miracle that they should undertake, much more that they should succeed in it. And it looks as if God Almighty in his *Providence* had raised them up for that Juncture, and inspired them with Resolution, in an extraordinary manner, to shew *his Power* in *their Weakness*, and his Care of us, in the Seasonableness of their Undertaking. Our Enemies were very sensible of the Unluckiness of this Accident, as they called it, and curst *Derry* and *Eniskillin* as the Occasion of the Ruin of their Affairs.

12thly. It was certainly a *great Providence* to us, that his Majesty in Person should undertake the Reduction of *Ireland*, at a time, and in such Circumstances, that King *James*, and his Party judged it *impossible* : And promised themselves that they had made him such Work at home, that he should rather fear an *Invasion* from *Ireland*, than think of an *Expedition* into it. But the *Providence* of God, by his single Courage and Resolution, broke all their Measures, and put them out of those Methods, which they imagined so well concerted, that it must be impossible to defeat them.

13thly. Can it be ascribed to any thing else than a *singular Providence*, that they should mistake themselves, and disregard the Advices, or rather (as they themselves used to call them) *their Orders from France*, so, as to put themselves to the hazard of a *Battle*, when *delay* was so much their Interest whatever it cost them, and so easie to them, had they not been infatuated?

14thly.

14thly. It was no less an *Over-ruling Providence*, that an Army so well Trained, Disciplined, and Armed; and so advantageously posted, should make so little Opposition. The Advantage of their Post by all Intelligent men, was reckoned above *three to one*; and it had been impossible to beat them from it, had not the God of Battles enfeebled *their* hearts, and animated his *Majesty* to an Attempt, that seems next in strangeness to that of *Jonathans* on the *Philistines*: And which perhaps, *only* his Majesty of all Men living, would have attempted.

15thly. Add to this, the strange *Panick* Fear that seized the Vanquished. Tho' their Troops were for the most part untouched, and a very few fallen; yet such a dread and Terror possessed them, as did formerly the *Syrians* at *Samaria*, and *they fled where no man pursued them*. King *James* did not stop till he got out of the Kingdom, and his Army fled as far as the Sea would let them; had they had ships, they would have gone all together.

16thly. I must remark it further as a peculiar *Providence*, that his Majesties Victory happened at such a critical Time, that the Peace of *England*, nay perhaps the Fate of *Europe* depended on it. Had it but been delayed one Week, nobody knows what would have been the Consequence.

17thly. The saving of this City of *Dublin* from so often threatned, and (as both we, and the generality of our Enemies believed,) resolved destruction, is another piece of Divine Goodness: And withal so strange, that we can yet give no Account of it, or so much as guess at what altered their Resolution. I need only mention this to most of my Hearers, to fill their hearts with Admiration, and open their Mouths with Thanksgiving to God, for the Miracles of his Mercies.

18thly. And yet there is still behind a greater Miracle and Mercy than this, and which we can hardly think on with-

out Terror, and that was, *the Miraculous Preservation of his Majesties Person in the Battle* : To whom we may apply what *David* affirms of himself, *there is but a step between me and Death* ; our danger came nearer, even within a hairs breadth. If there were no dangers and difficulties in Life, we should not be sensible of particular Providences: But one such escape as this, awakens the Sense of Religion, and of Gods Power, more in our hearts, than many years of even and un-interrupted Happiness. We must acknowledge that all our Lives in him, were at the Mercy of that one Bullet: And 'twas surely the God of Battles in his unspeakable Mercy and Providence preserved us. If Thousands of us had dyed, the Enemy would not have cared for us: And notwithstanding they lost the Battle, yet they would have counted it a Victory, and their loss sufficiently Ballanced by the single Life of his present Majesty. 'Tis certain they would willingly have given their Army for it. And this alone is sufficient to teach us how to value it, and whar thanks we owe to God for preserving it.

In short, we had not, neither have we yet in our utmost view, another chance to save *us*, our *Liberties, Estates* or *Religion*, but this one, of His Majesties coming to the rescue of these Kingdoms: And his undertaking it has been carried on by such a miraculous Chain of *Providences*, that we must acknowledge, it is by the *Grace of God*, that *William* and *Mary* are now our King and Queen. Perhaps they have more visible reasons to put *that* in their Titles, than any Princes in Christendom.

Let us therefore own the whole of our *Deliverance* to be a work of God, and ascribe it intirely to him, without assuming any part of it to our selves. God in his *Providence* has so ordered the matter, that *we*, in *this* place, have had no hand in it, or pretence to it. And as for others, it plainly appears not to be so much a work of man, or carried on by hu-
mane

mane means, as by the *over-ruling Providence* of God. 'Twas manifestly God, rather than the people, set our King and Queen on the Throne. The People Obstructed it as much as they could, by their Divisions; the Nobles Opposed it; the Mighty stood up to hinder it; the Nations Combined against it; but God had them in Derision, and not only delivered their Majesties from the Striving of the people, but also made them their Head. 'Tis He, *the most High, that Ruleth in the Kingdom of Men, and giveth it to whomsoever he will.* 'Tis He raised up King *William* to be a Deliverer to us. And to sum up all, 'Tis he that *delivered us from so great a death, and doth deliver: In whom we Trust that he will yet deliver us.* And therefore to him be the *sole* glory of it.

And now, that God has so signally appeared for us, let us (which was the *Second* General Head I proposed) Consider what Returns we are Obligated to make him.

First, Let us Remember that it was not for nothing that he Delivered us. He had Certainly a Peculiar design in saving us from the Hands of our Enemies, by so many and so Remarkable Providences, *even that we might serve him without fear.* Let us therefore Employ those *Lives, Liberties, Estates and Churches* to his service, that he has preserved for us, and restored to us. Let us avoid those provocations that induced him to bring such Heavy Judgments upon us; and let us Remember, how Easy it is for him to bring us to a condition much worse, than that from whence he delivered us; and assure our selves, that if instead of serving him, we serve *his* Enemies, the *Devil*, and our *Lusts*, he will make his Providence as signal in our future punishment, as it has been in our present Deliverance. It were Easy to point out the sins that provoked God, and Occasioned our late Sufferings, and the same causes will always have the same Effects.

2dly. Let

2dly. Let us own God's goodness to us in our late Sufferings, how in the midst of his anger he Remembred Mercy; how he made our Sufferings Easier to us than we Expected, and relieved us sooner than we cou'd have Reasonably imagined; he continued us amongst the living, when we expected Death; He gave us Hearts to bear up under our pressures, and made us Unanimous and kind to one another; He preserved us from *Famine and Pestilence*, which we feared, and granted us, for the most part, Opportunity of Meeting together, to worship him; and in many things rather afforded our Enemies an occasion of shewing their Malice, and wicked intentions against us, than of Executing them. So that we must acknowledge with the *Psalmist*, that the *Lord has Chastned, and Corrected us, but hath not given us over unto death.*

3dly. Let us be thankful to God for our Deliverers, and thankful to *Them* for the great pains they have taken, and the great dangers they have run to effect it. This is in a manner all we can return them at present, for all the pains and costs they have been at for us: and for all the Generosity they have shewed towards us; Our Enemies having disabled us in a great measure either to help our selves, or make any Retribution to them. However, what we can do, let us do chearfully. And let us return at least our hearty acknowledgments and Prayers to God for them: Especially for Their Majesties, whose parts have been so signal in it, that they Revive in our minds the Memories of the Ancient Hero's, the Kings of *England*; The *Edwards*, *Henries*, and (of Queens) the fam'd *Elizabeth*, that made us safe at home, and dreadful to our Neighbours. If we consider *what* we have seen the King do in *Ireland*, and *what part* her Majesty in the mean time Acted in *England*; it must be our own faults if we are not a happy People under such Princes, and we must be very ungrateful both to God and Them, if we are
not

not sensible of his goodness in blessing us with such Governours; either of which seems capable of Governing much larger Territories, than they yet possess. And I hope as they are *Entitled* to them, so in time they will *acquire* them.

4thly. Let us spare no pains nor costs to perfect this happy work of our *Deliverance*: And let us remember that if this had not happened, we must have lost our *Estates* and *Liberty*, and perhaps together with them, *our lives*. Who would not within these last three years have given one half of his Estate to save the other? And then what great matter if we give half of our Incoms for some years, to Enable Their Majesties to secure the whole to us, since whatever it cost us, 'tis but restoring part of what we have saved, or had Restored by Their means.

5thly. Let us not Grudge or Murmur at the hardships, or difficulties, with which we may be obliged to struggle for a few years. No great cure was ever perfected without putting the patient to some pain; and then why should we expect it? Those that saw not what we suffered under the Late Government, may think some things hard at present. But I observe that the People of this Kingdom, that seem to have the greatest cause to complain, are best satisfied: Which gives us reason to suspect, that if any complain, 'tis rather from their dissatisfaction with the present Government, than their Particular Uneasiness. And I am afraid some among us are become like the *Roman* Common-Wealth in the time of *Sylla*, which as the Historian observes could neither endure its *wounds* nor its *remedy*: 'Tis want of Experience in the world for any one to Expect, that such a great Revolution should be brought about, without Exposing many to Hardships and Difficulties. But *he that has patience shall see the end of his hope*.

Lastly, Let us lay aside all *Animosities* amongst *our selves*, and all *Virulency* against our *Enemies*. Let us be *Charitable* to the

the distressed, and mindful of those that have not yet obtained their Share in this *Deliverance*; Let us perform our *Vows* and *Engagements* to God, which we made in our *distress*; Let us lay aside self-Interest, and set our selves to lay the Foundations of a solid Peace, in *Piety* and *Justice*. That the God of Peace may delight to bless us and our Governors; and grant us an intire Victory over our Enemies, a Happy Union and *Agreement* amongst our selves, and Minister unto us many more occasions of Thanksgiving.

F I N I S.
